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NOTES ON THE PUBLICATIONS CONTAINED IN VOL. II. OF EBERHARD SCHRADER'S KEILINSCHRIFTLICHE BIBLIOTHEK.—I. THE INSCRIPTIONS OF SENNACHERIB.*

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The notes in this number of *HEBRAICA*¹ will be confined to Dr. Bezold's transliteration and translation of the Sennacherib Inscriptions. I will, by no means, lay stress on minor points, such as, e. g., Col. I. 3, of the *Taylor-Cylinder* where *migir ilāni rabûti* should rather be read *miķir ilani rabuti* from *aķaru* to be precious (see Maspéro's *Recueil des travaux*, II. 82); there are many graver mistakes and blunders, which ought to be corrected. We will begin with the so-called *Taylor-Cylinder*, published in I R. 37-42.

COL. I.

5. *epeš usāti*, Bezold (following Hoerning's rather antiquated rendering) translates, (Sennacherib) *who restores order*, while in reality it means *he who renders support, help*, cf. LT., p. 142, rm. 2;² II R. 39, 44-5; ZA. IV. 11, 15, where

* Transliterated and translated by Dr. Carl Bezold (pp. 80-119).

¹ A review of the first eighty pages will be found in the *Proceedings of the American Oriental Society* for May, 1890.

² To save space I have employed the following abbreviations, which will also be used in the Assyrian-English Lexicon, on which we are at present engaged.

DL. = Delitzsch, *The Hebrew Language* (London, '83).

DK. = " *Die Sprache der Kassiter* (Leipzig, '84).

DY. = " *Wo lag das Paradies?* (Leipzig, '81).

DP. = " *Prolegomena* (Leipzig, '86).

DS. = " *Assyrische Studien*, I. (Leipzig, '74).

HN. = Haupt, *Das Babyl. Nimrod-Epos* (Leipzig, '84).

HT. = " *ASKT*.

LS. = Lyon, *Sargon-texte* (Leipzig, '83).

LT. = Lotz, *Tiglath-Pileser I.* (Leipzig, '80).

ZB. = Zimmern, *Babyl. Busspsalmen* (Leipzig, '85).

I R. etc. = *The Cuneiform Inscriptions of Western Asia*, Vols. I.-V., prepared for publication by H. C. Rawlinson (London, 1861sq.). See my *Rawlinson Bibliography* in Johns Hopkins Univ. Circ., No. 72, (April, '89), p. 60sq. I R. 37, 40 = I Rawlinson, plate 37, line 40.

BAS. = Delitzsch's and Haupt's *Beiträge*, I, (Leipzig, '89).

Guy. = Guyard's *Notes de lexicographie assyrienne*.

KAT.² = *Keilinschriften und das Alte Testament* (Eberhard Schrader. Giessen, '83).

KB. I. and KB. II. = I. and II. Volume of Eberhard Schrader's *Keilinschriftliche Bibliothek*.

PSBA. and TSBA. = *Proceedings, or Transactions of the Society of Biblical Archaeology* (London).

ZA. and ZK. = *Zeitschrift für Assyriologie* (Vols. I.-v. 1886sq.) and *Keilschrift-forschung* (Vols. I. and II., 1884 and 1885).

ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipzig).

Asrb. = Asurbanipal; Asrn. = Asurnaçirpal; Esarh. = Esarhaddon; Nebuchadn. = Nebuchadnezzar (I R. 53sq.); Senn. = Sennacherib; Tigl. Pil. = Tiglath-Pileser (I R. 9-16).

ana epeš usât dumki is correctly rendered by *to give gracious help*; ib., p. 14, 18 illika usâtuka *he came to thy assistance*; the noun usâtu is derived from asû (Hebr. אָסַף) *to support, to help*; cf. u-su-u III R. 70, 74; whence asû *physician*, IV R. 32, 34; ZK. II. 4 and ZA. IV. 437; asitu and isitu *pillar, column, properly support, prop.*

5b stands in parallelism with 5a; Bezold reads alik tappût akî and translates *who walks at the side of the law* (fortunately adding a query). Hoerning read alik maħar na-a-ki-i *who walks at the head of the sacrificers*; also see LT., p. 171; Ls., p. 68, below, corrected the text and read alik tap-pu-ut a-ki-i, translating it by *he who comes to help the weak*; Latrille, ZK. II. 341, approached another step nearer to the true reading, connecting a-ki-i with aḫû; while J. Oppert in ZA. II. 329 has alik tab-bu-ut akî *qui va les sentiers de ta rémunération*; cf. also *Proceedings of the Berlin Academy*, 1888, p. 756 (C. Bezold). The reading and translation aḫû (not akû!) *weak* is the most natural; but neither tappût nor tabbût nor dabbût is correct; the noun is by all Assyriologists derived from the Akkadian *tab two*, whence Assyrian tappu *companion, partner*.³ I believe that tappût (with ט) is the correct reading for our passage; tappût stands for ṭappût from a verb ṭaṭapu = Hebr. טָפַף *to surround, to encircle for protection*;⁴ alik ṭappût akî *is he who goes to surround for protection the weak*; alik ṭappût occurs as syn. of nararu *to assist* and rêḫu *to help*, in II R. 39, 3-6.

6. saħiru damḫâti *who undertakes what brings luck to him* (Der Glück-verheissendes unternimmt, Bezold); but translate *a frequenter of sanctuaries, a regular church-goer*, from saħaru *to turn to, to frequent*, cf. ZK. II. 302; damḫâti plural of damiḫtu, are *sanctuaries, properly places of grace*, (ašrâti) damḫâti.

8. Ad la'iṭ cf. I R. 7, No. 9b, ina multate'a ina šepe'a nešu ezzu; Asrn. I. 19 mula'iṭ ekḫuti, translated by Lhotzky and Peiser *burning the proud, rebellious*, following Ls., p. 62 ad l. 22; also see I R. 27. 13a; lîṭu *hostage*.

9. mu-šab-ri-ḫu za-ma-a-ni, *who crushes the enemies* (Bezold), but mušabriḫu does not mean *crushing*,⁵ but *he who hurls his thunderbolts against his enemies*.⁶

12. elî gimir a-šib pa-rak-ki u-šar-ba-a (iḫu) kakkê'a *und hat groesser als aller (andern) Bewohner eines Throngemaches meine Waffen gemacht*. (Bez.); translate *over all the priest kings gave he me the victory*; parakku is of course to be derived from the Assyrian verb paraku *to set aside, to separate, to dedicate*, by no means borrowed from an Akkadian noun; we have thus in Assyrian the same as in Greek τέμενος from τέμνειν, Latin templum for tempuslum from the same root tem; parakku is the sanctissimum, ZA. II. 182-4; IV R. 61,

³ Ht. 66, 1sq.; V R. 37, 30 and 39, 61; 39, 36 we have tappatu followed by ċirritu, Hebr. צָרַר (Lagarde, *Götting. Gelehrt. Nachrichten*, '82, 393-408; II R. 33, 76 ed.).

⁴ Dh. 20, 2 cf. טָפַף Ex. XIII. 16; Deut. vi. 8 and xi. 18; Dp. 46; Nöldeke in ZDMG. 40, 723 line 6 and note 3.

⁵ *Crushing* would be mu-šap-ri-ku from פָּרַק, cf. pariḫtu *violence*, Esarh. II. 47; Del. in LT. 185; also see ZA. II. 354sq. where our passage is translated, *he who does violence to his enemies*.

⁶ ZA. II. 216sq.; also ZA. IV. 108, 25 where we read mu-u-š-ta-ab-ri-ḫu za'a-ri-ia; ad zamanu *enemy* = nakru, cf. e.g., V R. 64, 37b; ZK. II. 250, 37 and IV R. 46, 14, b, where we have to read za-ma (not ba!)-nu limnu *a wicked enemy*.

42a; cf. ašar parakki II R. 28, 44a, and ašib parakki II R. 35, 51-2; V R. 35, 28; ZA. v. 59, 7.

15b and II 44 *er hat unter meine Fuesse unterworfen* are by no means specimens of classical German; it ought to be either *Assur hat meinen Fuessen unterworfen*, or *Assur hat unter meine Fuesse geworfen*.

16. malke šibçuti stolze(?) *Herrscher, proud(?) rulers* (Bezold). I do not think that there can be much doubt as to the meaning of šibçu or rather šipçu.⁷

17. dadmešunu izzibu is a Hâl sentence, a fact overlooked by the translator. Kima su-din-ni (iççuru) ni-gi-iç-çi ediš ipparšu ašar la'-a-ri *like the Sudinni-birds they fled lonely into the clefts to an inaccessible place*; sudin nu is explained by Pinches in *PSBA.* 7, Feb. '82, p. 56 as *falcon*, see also *TSSA.* VII. 86; the proper translation of this passage is, *like a falcon, the bird (living) in the clefts they fled at once(!) to an inaccessible place*.

The etymology of nigîççu has not yet been found; it evidently is derived from gaçaçu = kaçaçu to cut off, to separate; nigîççe are the clefts;⁸ nigîççu is a form like ni-çu-(šunu) excrement Senn. VI. 21, from a stem נִצַּח açu; nindanu II R. 7, 27-7 cf. *BAS.* I. 163, above; *ZDMG.* 43, 199; nangigu II R. 20, 31 d; nakrutu = ri-e-mu (רָחַם) V R. 21, 63ab, cf. ukarri *I was troubled*, from כָּרַח, thus properly *trouble, sympathy for some one*, then *grace*; nargitu a bowl, II R. 29, 76d; V R. 28, 12. I will not mention našaddu, *favorite, beloved*, because it is explained as a Niph'al-formation, *ZA.* II. 111 and 116, rm. 1; *ZDMG.* 43, 200, No. 9; DP. 97; nor nanniru *enlightener* (Asrb., Smith 126, 78) and nannaru Asrb. v. 37-8 which Jensen *ZDMG.* 43, 499, No. 7, explains as standing for nanmiru and nanmaru with progressive assimilation; also *BAS.* I. 166, No. 7; *KB.* II. 252.

19. ad ina mahrie girre'a *in the first of my campaigns*, not *in my first campaign* (as Bez.) see *ZA.* II. 268 rm. 4.

22. I should really like to know where Bezold has found the phonetic reading ki-ras-su for karašu *encampment*; kiras is the ideogram for karašu.⁹

24. (içu) çu-um-bi really means *freight-wagons*, notwithstanding the query of Bezold, cf. *ZB.* 81-2; it stands for çubbu, Hebr. צֶבֶד, see DH. 20, 12; Asrb. VI. 22 mentions (içu) ša ša-da-di (içu) çu-um-bi *KB.* II. 205) and x. 85 ina (içu) çu-um-bi (MEŠ) (*KB.* II. 233). The last ideogram in l. 24 is not to be read parê, but šuhhupate or šuhupate = *mulae* (Sb. 44; II R. 4, 677, Arab. bigal) from the Akkadian šugub, while parû = *mulus*; cf. P. Haupt in *Andover Rev.*, July, '84, p. 97.

⁷ HT. 26, 541 ša-pa(l)-çu; šapçu *proud, mighty*, occurs in Tiglath-Pileser I. 68 and 89, III. 88 and V. 35 as an equivalent of la magire; also see *ibid.*, II. 69 and VIII. 32; V R. 20, 14 ef. and 40 gh.; ina šipçi occurs in Asrn. II. 106 (cf. *KB.* I. 88-9).

⁸ *ZB.* 54-5; Guy. §116; in HT. 31, 714 = V R. 21, 11b it is preceded by hurru (from hararu, *to be narrow*; Senn. III. 75 hur-ri not ha-ri as Bezold reads), and followed by nigîççu kaç-kari. The plural is either nigîççâti, II R. 19, 49-50b; or nigîççe; HT. 92-3, II. 39-40 nigîççi bitî, the מִצְחֵי הַבִּיטִּי (Ps. CXXVIII. 3); giççu *clefts*, we find in Hn. 24, 9; II R. 45 (No. 2) 5, and cf. *ZK.* II. 6, rm. 1; Senn. IV. 54 mentions the city of Bit-giççi; Asrb. VIII. 88sq. we read: *the soldiers marched birit içe rabuti (through immense forests), gi-iç-çe (through clefts)*; Del. in *ZK.* II. 94sq. translated *through thorns(?)* and Jensen *KB.* II. 220-1 reads (kanû) iççi *through iççu reed*.

⁹ HT. 31, 711; Del. *Schrifttafel.* No. 81 and 173; DK. 9, rm. 4; Guy. §96 (begin.); II R. 65, Col. I. 20; III R. 13, 11b; Senn. III. 71, v. 23 and 29.

29. Read ša-šu (Hebr. שׂוֹשׁ) instead of bušu and compare my notes in *Proc. Am. Or. Soc.*, May, '90; *BAS.* I. 12, rm. 2; 160, rm. 1 and 314 rm. 1; instead of makkuru (Bezold *treasures*(?)) *BAS.* I. 12, rm. 2, etc., reads makkuḥu but makkuru also occurs; cf. *ibid* 160; makkuru is to be derived from מָכַר to *buy*, whence also dam-ka-ru or rather tam-ka-ru a *field-laborer*, a *slave*, properly *one that is bought*; the usual derivation from an Akkadian D A M - G A R does not hold good.—ad zinniṣāti libbi ekallišu see *PSBA.* (8 Nov., '81) p. 12; *KAT.*² 300 and 304.

30. (ameluti) rab-kussi(?) amelu) man-za-az pa-ni *the chamberlains*(?) *the body servants*(?); so Bezold. *ZB.* 46, rm. 2, shows that we have to read (ameluti) mutire *the vassals*; cf. *IV R.* 44, 46 and 61a; 62, 50a, also mu-tir *II R.* 51, 31b; *ZK.* II. 321; the mu-tir pāti are mentioned in *II R.* 31, 66ab, *BAS.* I. 203, 9; see also *Senn.* III. 72 where Bezold (following Sayce) reads itti (ameluti) kur-bu-ti šepi'ia, while the true reading is itti (ameluti) mutir pāti šepe'ia properly: *with those who hinder the access to my feet* (i. e., to me). The manzaz pani are not different persons from the mutire, as Bezold thinks, but are the same; manzaz pani stands in apposition to mutire and means the *highest magnates*, properly *those holding the seat before me*, a collective expression like the Arabic Diwân. After the mutire are mentioned, according to Bezold, the (ameluti) LUL and the (zinniṣati) LUL, *the male and the female servants* (? *musicians* ?); our translator simply follows Hoerning; see also *Col. III.* 38-9. The ideograms have to be read nâre u narâti, *the young men and women*.¹⁰

31. The siḫirti ummanišu are *all his tradesmen, all the artisans*, not *all his troops*, which would be siḫirti ummanâtešu; notice also siḫirti gen. for constr. state (siḫrat).

32. muttabbilut ekalluš ušeçamma, *and I led away (!) the portable things of his palace* (Bezold); but that would be unutu muttabilti ekallatišu, as we have in *Asrb.* VI. 19; *Jensen KB.* II. 205 *Geraeth, das in seinen Palaesten gebraucht wurde*. How can we reconcile Bezold's translation with such passages as *Tigl. Pil. Col. I.* 15 ilani rabûti mu-ut-ta-bi-lu-ut šamê u erçiti *the great gods, the guardians of heaven and earth* (*KB.* I. 16, 17); also *IV R.* 14 (No. 3) 8; *ZA.* I. 403; the line evidently means: *I led away the guardians of his palace*.

37. The Ur-bi are discussed by *Dx.* 305; also see *II R.* 39, 48 gh.; *Asrb.* III. 65 and *KB.* II. 292.

47. Translate *all these* (previously mentioned) *Aramean tribes, rebellious ones, I conquered at once* (mithariš, not *in open battle*); mithariš is a syn. of išteniš, cf. *Rev. d'Assyriologie* II. 13, 14.

61. *Ten quarts of wine* (10 *Maass Wein*) is Bezold's translation of *X imeri* (içu) karani; but imeru is not a quart, but a חֶמֶר, properly *a donkey's load*; see *Lt.* 149; *ZB.* 6, rm. 2; *ZA.* I. 89, 90; *IV.* 371 sqq.

Bezold, more than the other contributors, uses a great many unnecessary queries, which could easily have been avoided by a careful study of other

¹⁰ It would do the compiler of the convenient *Babylonisch-Assyrische Literatur* no harm to read *K.* 2051, registered on pp. 209 and 284 of his book; nor would it hurt the editor of *ZA.* to read Evetts' remarks in *ZA.* III. 328 or the notes in *ZA.* II. 413.

texts; thus rîmanîš attagiš (nagašu) l. 69 really means *I scaled like a wild bull*.¹¹

76. We read *I destroyed with fire* E-EDINA kul-ta-ri, mušabešunu; Bezold translates *their huts (and(?)) tents, their dwelling-places*; but explain: *I destroyed with fire the* E-EDINA (the Akkadian for the Assyrian) kultari, *their dwelling-places*; kultaru being but the Assyrian translation of the Akkadian E-EDINA (properly bît-ġiri); see also *KB*. II. 216 ad Asrb. VIII. 121 where Jensen has the correct rendering,—tiṭalliš ušeme means *I made like, I reduced to flames*.

COL. II.

7. pân nirîia utirma Bezold: *I turned my yoke*; Col. IV. 78, he simply gives, *I turned around*, also see IV. 2; translate, *I turned the face of my team*.

37. *King Elulaeus* ana ru-uk-ki (rûki) ḳabal tamtim innabitma ma-ti-šu emid, *he fled far away into the sea and I took away his country*; but I R. 43, 13 shows that we must read šadda-šu emid and translate: *he fled to a distant place in the zone of the sea and there took up his abode*; it is equivalent to eḥuz markita (Senn. Sm. 67, 18); ad šadda: *where, whereabouts*, see HN. 9 Col. III, 3; 11, 1 etc., also IV R. 52; it a syn. of šiddu, cf. *ZA*. IV. 8, 41; 10, 49. The foot-note on p. 91 ad Col. II. 47 is not correct. Ša Minḥimmu begins a new sentence and has to be rendered, *as regards Menahem*, etc.

64 and III. 28 Bezold reads nadan bilti kit(?)ri-e belutiia emid-suma išât abšâni, *the giving of my tribute of the submission to my lordship I put upon him and he became subject to me(?)*; in Col. III. 28 mandattu kitrie belutiia is rendered *the tribute due to my lordship*; read kad-ri-e, a derivative noun of kadru, *present, gift*; and translate, *the giving of tribute, a present to my lordship, I fixed upon him and he now bears(!) my yoke*.

72. ana AN ḡil-li esiršu, so Bezold, adding in a foot-note, that Haupt's emendation of AN-ḡil-li to BAR-ḢILLI is thus done away with forever. Bezold is by no means the first to have noticed this; it has been corrected, among others, by Del. *Lesestuecke*³ XVI.; he makes, however, the additional mistake in considering AN an ideogram, while it is simply the constr. state of ânu enclosure, etc.¹²

77. ellamû'a si-id-ru šitkunu uša'lu (iḡu) kakkešunu, Bezold, *their battle array stood against me and they lifted up their weapons*. The correct rendering is: *they arranged their battle-array, appealing to their weapons*; cf. Col. V. 49, where Bezold—having P. Haupt's translation (*Andover Rev.*, '86) before him—translates the same phrase by *they let their weapons decide*.

I do not see why in a book like this library of cuneiform texts, published chiefly for the use of the "beginner and layman," bal-ṭu-su-un Col. II. 81

¹¹ rîmanîš a form like ḥuršaniš, abubaniš, Saṭṭaniš from rîmu *wild bull*, Hebrew דָּם or better דָּם, so first Houghton in *TSBA*. v. ('77) 326sq.; DH. 6, 7; DP. 15-17 and 23; *ZDMG*. 40, 742, 6; it is a syn. of arḥu (properly *the swift one*), lû (*the strong*) and pâru, HT. 186; II R. 36, 10sq., nagašu ša alpi (*to climb like a bull*); = nagašu ša rimî; s nagašu ša ameli; igguš = illik, *he went*, Del. *Lesestuecke*³, 142a.

¹² Compare an-bartum II R. 47, 15c; an duraru Khors. 137 = an dunanu V R. 50, 58b, etc.; also *ZA*. IV. 10, 38 and Bezold in *Berl. Acad. Proc.* ('88) 756 rm. 3.

(literally *in their condition of being alive*, for *baṭtut-šun*) should not be translated at all, but rendered in Col. IV. 35.

COL. III.

6. Read *la ba-ne* (not *ba-bil*) *ḥi-ṭe-ti u kul-lul-ti*, *who had not committed sin and mischief*; *ba-ne* is the constr. state of the ptc. *banû*; the singular being used for the plural as is often the case in such construct connections. *ḥiṭtu* and *ḥiṭetu*, by the way, in royal inscriptions, always mean *rebellion*, this being the sin *kar' êṣoḫv* against the king.

15. *ina šukbus aramme u kitrub šu-pi-i*. Bezold does not translate *arammu* and *šupû*. *arammu*, from *urim I built*, means *ramparts, walls*, thus we translate *by casting down, destroying the ramparts and by the attack of the šupû*, the latter being *a machine for besieging a city*; cf. *KB.* II., pp. 13, l. 16, etc.

16. *ina mit-hu-ḡu zu-uk šepâ* (Bezold *the hostile onslaught of...?*) *u pilši niksi u kal-ban-na-ti*¹⁷ *almi, akšud, etc.* Bezold does not attempt to translate 16b. The line is very difficult. It says, *I surrounded so and so many cities ina mithuḡu zu-uk šepâ: with the attack (ZK. II. 281, 2) of my zuk šepâ*; III R. 9 (No. 2) 7 has *mit-ḥu-uḡ zu-u-ku šepâ*, see *KB.* II. 26, 7; Delitzsch's explanation of this expression as *≡ zuk šepâ: by the storm of their feet in Lesest.*³ XVI. is impossible. In the annals of Sargon, l. 49, we read of 300 (*amelu*) *zu-uk šepâ*; *ibid.* l. 124 we hear of the (*amelu*) *zu-uk šepaia li' my valiant zuk šepâ*. I believe with Winckler (*Sargon-texts*, p. 208) that it denotes a special kind of troops and consider *zuk* as the constr. state of *zukkû*, the Perm. Piel of *zakû* to be set apart, to be selected; they were the select, best foot-soldiers. *zu-ki* in connection with *narkabtu* is mentioned in the synchronous history, II R. 65, 8 (*KB.* I. 198) *Nabukudur-uḡurma narkabtu u zu-ki ana i-di birti ša (mat) Aššur ana kašadi illika*; Winckler and Peiser translate it by "*Leicht bewaffnete*," *light-armed soldiers*. The same word occurs in *Asrn.* III. 58, 60 and 63 (*KB.* I. 104-5), also in S. A. Smith's texts III. 47, l. 6, *amelu zu-ku ša ekalli*. Thus the (*amelu*) *zuk šepâ* were probably the same as the Latin *evocati*, and are equivalent to the *ḡābe taḡazi'a gitmaluti* of Senn. IV. 9.

And now the king continues to describe how these warriors took the cities; above all (*ina*) *pil-ši*, *by breaches*, cutting through the walls which surrounded the cities;¹⁸ then *ina niksi* *by slaughter*, from the well known verb *nakasu* to cut down, to slaughter, *u ina kal-ban-na-ti* which seems to be a syn. of *kallabâti axes*, and a formation like *dalabanâti*, *Nebuchadn.* III. 52, from *dalabu*, syn. of *rapadu* and *šababu*, to enclose, to surround.

20. *The king Hezekiah I shut up in Jerusalem like an iḡḡuri ku-up-pi* (Bezold, *Kaefigvogel*), *like a caged bird*, he meant to say; this is the only passage

¹⁷ *Pilšu*, a breach, a fissure V R. 36, 24sq. from *palašu* to break through, Syr. ܫܠܫܐ, V R. 36, 23sq. It is a syn. of *šuplu*, hole, V R. 36, 25; II R. 29, 68 ab; ZK. II. 175, rm. 2; *Asrn.* III. 53—not II. 53 as Del. *Lesest.*³ XVI. has it—and III. 111; Salm. Balawat, Col. V. 1 *kima šelibi ina pilši uḡi like a fox in (his) hole he went off (KB. I. 136)*; Delitzsch and Peiser do not translate it; Lyon, *Manual*, p. 103, reads *bilšu* and says *some instrument or method of attack*; *apluš*, I mutilated, *Asrb.* IX. 106; cf. also *KB.* II. 229 and Senn. v. 68 (*niše*) *pagrešunu upalliša clearing my way with difficulty through the corpses*, a passage left untranslated by Bezold.

in the historical inscriptions where the word occurs. It is the permansive of the Pi^{el} of קוּה, with a passive meaning, like kuššudu (*KAT.*² 209, rm. 4), etc.¹⁴

21-3. The ḥalḡani, here, are not so much *the fortresses*, as *the approaches*. —ma aḡie abulli maḥazišu utirra ik-ki-pu-uš, Bezold renders this *and those who came out of the gates of his city, I made them return again*. I believe this to be an entirely wrong translation and render it thus: *and whosoever* —(*driven by hunger and famine*)—*came out of the gates of the city, I increased his sufferings, made him suffer still more*.¹⁵

31. Translate *the Urbi and his other faithful warriors*, instead of *the Urbi and his brave(?) warriors*.

33. iršû belâti *they surrendered their arms(?)*, so Bezold; translate *they allowed terror to take hold of them*; ad beltu *fright, terror*, see DP. 32, Hebr. בָּהֵל, Aram. בָּהֵל to be confounded, frightened.

35. The gu-uḥ-lu stone is mentioned in V R. 32, 27c and ZB. 45, DP. 132 have some notes on it.

36. The kussû nimedu is *a portable chair*, from עֶמֶד, so already Norris in his dictionary; according to ZA. III. 327 it is simply an epitheton ornans of kussû, see Senn. III. 76 and IV. 8 where kussû and kussû nimedu are used promiscuously. In our passage Bezold translates *a throne chair*; IV. 8 simply a *throne* and on p. 115 (I R. 7, No. VIII. 2) *an elevated, high throne*!

37. ušu or ešu *wood*; the editor of ZA. might have referred at least to ZA. III. 328 and IV. 108, rm. 3, etc.; while the urkarenu *wood*—left also untranslated by all the contributors to KB. I. and II.—is the Syr. אֲשֶׁרֶת box wood (cf. irtanu for iştanu V R. 31, 40); Tigl. Pil. Col. VII 17; Ls. p. 84; *Americ. Journ. of Philology*, VIII. 279; Ball in *PSBA* ('89) 143-4; II R. 45, 47, etc.

47. There is no need to query *messenger* as translation of rakbu, if one knows II R. 39 (No. 5) 47 gh where ra-kab(l) occurs as a syn. of mâr šipri; also see Asrb. II. 100; ZA. III. 312, 58; Winckler, *Sargon-texte*, p. 226, s. v. rakbu.

48-49. kima aḡğari ediš ipparšidma ul innamir ašaršu, Bezold *he fled lonely like an . . . nobody saw whither*; but innamir is a Nîph'al and the whole line is to be rendered *like a bird*—aḡğari a byform of iḡğuri—he fled at once, and his trace was seen no more. This is followed by pân nirîia utirma and translated by Bezold, *that fellow I had (now) subdued!!* while its meaning is the same as in Col. II. 7-8, IV. 78, etc., *I turned the face of my team, I returned*.

¹⁴ See Sb. 132 where we read SA-PA-RA (strangely alike saporu net) = ku-up iḡğuri *a bird cage*; also ZA. III. 132 (No. 5) l. 2 iḡu ku-up-pi and panât ku-up-pi.

¹⁵ u-tir-ra stands for ut-tir-ra cf. uttir Tigl. Pil. Col. VI. 35 and 104 (= Heb. הוֹתִיר, Arab. وَتَر) *I increased*; ikkibuš (so and not ikkipuš!). Var.-šu, means *his suffering*; ikkibu stands for ik'ibu from כָּאֵב; const. state ikkib e. g., IV R. 10, 33, 46; HT. 119, 6; is a syn. of maruštu; cf. also II R. 60, 13c ik-ki-bu-u-a(l) *my lamentation, my suffering*; ZA. IV. 240, 11 ikkib ilani; *KAT.*² 72; Zb. 67; ZA. III. 236 sq.; in ZA. II. 326, rm. 1. Pinches, following Jensen (*ZA.* I. 12 sq.) derives it from the Akkadian EN-GIB; but Jensen, *ZDMG.* 43, 202, corrects his former statement and says ikkibu stands for nikkibu and this for mikkibu cf. Hebr. מִקְבָּח; so also are formed, according to Jensen the nouns ikrebu, *prayer*; immeru, *lamb*; iptenu *meal*; and ipteru, *manumission*.

53. Translate *the war cry of my powerful soldiers*, and 55sq. render *he gathered the (statues of the) gods, ruling his country* (cf. DP. 195) *into their shrine* (i. e., šubtešunu Guy. § 38), *embarked them and fled like a bird to the city Nagitu in the swamps, at the border of the sea.* DX. 324.

60. Bezold omits to render u-tir-ma *I returned*, etc.

62. There can be no doubt as to the reading na-mur-ra-tum; it is a well known word, meaning *fury*; from namaru *to be furious, ferocious*, cf. Syr. ithnamer *to be furious*, nimru *panther*, etc. Guy. § 103, p. 95; ZA. II. 116, rm. 2; HEBRAICA, III. 227; namurratka ezziti ZA. IV. 8, 46; also see DP. 184,¹⁶ Col. III. 71-IV. 7 is a parenthesis, IV. 8 is closely connected with III. 70.

72. Read itti (ameluti) mutir pûti šepeja (II R. 31, 66b) na-aç-ku-ti; see PSBA. I. (April, '84), p. 151; ZK. II. 243; çâbe taḥazia la gamiluti are not *my undestructable army* but *my unrelenting warriors (who give no pardon)*; anaku kima rîmi ekdi pa-nu-uš-šu-un ačbat means *I, myself, like a strong wild ox took their lead*, i. e., *of the soldiers*, not *bot ich wie ein Wild ochse ihnen (den Feinden) die Stirn*.

75. Translate *clefts, ravines, dangerous torrents at the slope of the mountains I crossed in a chair* (aš-tam-diḥ for aštaddiḥ cf. Senn., Smith 104, 31 šunu ana Urukh uštamdihū); ad mi-li-è see KAT.² 565; Syr. melî'a *flood*.

78sq. ašar birkâ manaḥtu išâ çir aban šadî ušibma translate, *wherever my knees had a resting place*, i. e., *wherever I could walk*.

80. me sunâdi kaḡuti ana ġummiā lu ašti, Bezold and others, *the water of the cold mountain springs I drank for my thirst*. I suppose it never occurred to them that such was no hardship, but rather a most refreshing drink in an eastern country; the passage really means *and even turpid, warm water I drank for my thirst*. I was satisfied even with such a miserable drinking water; cf. Jeremias, *Leben nach dem Tode*, p. 96, rm. 4; J. Halévy in ZA. II. 437 sq.

COL. IV.

9-10. Translate *my veterans accomplished under great difficulties* (šunuḥiṣ) *the entrance into the steep, narrow passes*; cf. Heb. בקעה valley, Syr. בקעה, Arab. buḡ'atun from a root بَكَع *to split*, they were *passes full of seams and fissures*; ad l. 12, see II R. 32, 9; Ds. 73; Num. 23, 10.

30. multaḥtu, not translated by Bezold, is *a low rebel*; cf. I R. 27, 13a; see, however, Jensen ad Asrb. IV. 63 (KB. II. 191, rm.).

36. ina ešiti mâti Bezold—after Winckler—translates *through the occupation of the country*, but ešitu means *disorder, anarchy*. See DK. 5, 6; Guy. § 79. ZK. II. 83, Tiele translates, Šuzub, *who had taken advantage of the disorder and anarchy of the country to usurp the dominion of Sumir and Akkad*.¹⁷ Also HEBRAICA, II. 218.

¹⁶ An entirely different stem is namaru *to be clear, to be pure*, which may be an old Niph'al formation of 'amaru.

¹⁷ ešû, whence ešitu, is usually connected with Arab. غشى *to cover*; but better connect it with the Hebr. עשׂה *to make, to do*; ešû = *to un-do, to disturb*.

39. šummanu, cf. also Col. V. 74, *fetters*, from šamû to *enclose*, according to Delitzsch; a form like ramânu—40. ad ša ida-šu ishuru = kâta iḡbat = *he helped*, see ZB. 25.

42 (beg.). Read ellâti-šu (not elilâti(?)šu) *his forces*, from alalu to *be strong*, whence also allu, *illu strong*; usappihma properly *I spread*, *I scattered*, KAT.² 169, Ls. 62 and 59; uparrir puḥuršu does not mean *I destroyed him completely*, but *I broke down his army*.

48. (ameluti) ḡâbe šu-lu-ti-ia, not translated by Bezold, are *the warriors of my royal kingship*.¹⁸

52. Instead of Rib(?) te-su-la-ai read dannat-Sula'a, i. e., *Sula's fortress*; also see Col. V. 33.

56. (maḥazu) Di-in-tu ša Sula'a may be *the district of Sula'a*; cf. medinatu, properly *district*, from דִּין; 58. ad ak-ka-ba-ri-na; compare Hebr. עֶכְבֵּר *mouse*.

59. naditu adi maḥazani ša niribi, etc., is *the settlement* (from nadû to *settle*, to *locate*) *together with the cities at the entrance towards*. 62. ad maḥazu ša naḡidâti compare Hebr. נָקֵד shepherd; and the alum ša tarbit (63) *is the city of the offsprings*.

ad 71. sitti maḥazani ana dannati ušerib, Bezold ought have remembered I R. 43, 40 sitti niše matišu ana dannati ušeli, cf. Senn., Smith, 112, 40.

75. Bezold's arḡu tam-ḡi-ri, left untranslated, should rather be arḡu tamṡeri (cf. mi-iṡ-ru *rain* = מֵטֶר); it is the month Tebet, the *rainy month*; cf. the parallel account in I R. 43, 42. In this month set in a ku-uṡ-ṡu dannu (var. ku-uṡ-ṡu dan-nu ikšuduma); Bezold and others render it *severe, cold weather*; *Proc. Am. Or. Soc.*, vol. XIII., p. xxxv, med. translates: *storm, tempest*. The best rendering is that of Jos. Halévy, *a great (unexpected) heat set in*; this weather brought about a heavy rainfall, šamutum ma-at-tum u-šaz-ni-na (*the heaven*) *poured down a mass of rain*; the parallel account in I R. 43, 43 reads ša-mu-tum la zi-iz-tum illikma (cf. *Wiener Zeitschrift für die Kunde des Morgenlandes*, I. 199 sq.; ZA. II. 434 sq.).

77. Read zunne ša zunne (var. mē ša zunnē) not zunnûti as Bezold has it, *rain upon rain poured down*; following this, Bezold and all Assyriologists, with the exception of DH. 15, rm. 2, read šalgu naḡli nadbak šaddi adura and translate: (*It poured down rain upon rain*) and snow. *I feared the torrents and mountain rivers*. But this is wrong. DH. 15 reads raggu (instead of šalgu) and I believe correctly; rag-gu na-aḡ-li belong together, as the parallel account proves, where we find rag-gu na-ḡal-lum; the raggu naḡli nadbak šaddē is *the fury of the torrents coming down from the (Elamitic) mountain-slopes*; cf. KB. I. 190, 10 mid-bak šad-u; BAS. I. 8, 15, rm. 13, and 175-6; ZDMG. 40, 733, 6 sqq.; Hebr. נֶרֶךְ.

80. ina ki-bit must be of course ina ḡi-bit, from ḡibitu *command*, and this derived from ḡebû to *speak*, to *command*.

¹⁸ šulutu from ša'alu to *decide*, to *rule*; cf. V R. 11, 11; Ht. 108, 11; ZB. 99.

COL. V.

4. aḥi-šu dub-(?)bu-us-su cf. ZK. I. 319; ZA. I. 392. Jensen considers the Assyrian borrowed from the Akkadian, referring to II R. 29, 63 ab, where we read Dub-uš-sa = dubussû; cf. also ZA. IV. 111, 127-8. Read ṭuppus-su (for ṭuppuš-šu) literally *παῖς* = pinguis, *weak-minded*; Talm. ṭippêš, ad Ps. CXIX. 9, 70.

5. Translate *after Shuzub* (the Babylonian, mentioned in Col. IV. 35) *had been carried off*.¹⁹

6. Instead of mulluti limnuti read galle limnuti, *evil devils*,²⁰ they closed their abullani; so Bezold, but read abullate, abullu being of feminine gender; see, e. g., ZA. II. 127, 20 abullate-šu ša-ad-la-a-ti.

7. ik-bu-ut lib-ba-šu-nu ana epeš kamari(?) so Bezold; but read iḳ-pu-ud libbašunu ana epeš tuḳunti, *their heart planned the making of an insurrection*; iḳpud preterite to ḳapadu: Hebr. קפר, to *plan*, cf., e. g., KB. II. 180 ad Asrb. III. 37; Iḳ LAL is not kamaru, as Bezold says but tuḳuntu, *resistance, fight, insurrection*, see Hr. 41, 154; Psalm CXXXIX. 21 where we have to read וּמִתְקוּמִים instead of וּבָתִּי, see Psalm XVII. 7.

8-9. Bezold: Šuzubu (amelu) Kal-da-ai ra(?)..(?)dun-na-mu-u ša la i-šu-u bir-ki la...(?)pa-an (amelu) piḥât (maḥazu) Laḥiri (amelu) a-ra...ḳu mun-nab-tu a-mir dame ḥab-bi-lu ḡi-ru-uš-šu ipḥuruma; *they gathered around Shuzub, the Chaldean, a..., who had no tree of genealogy (Stammbaum), and who had fled before the governor of Lahiri, a blood...(?) a villain*.—The correct reading of these lines is Šuzub (amelu) kaldâ²¹ ḥab-lum²² dunnamû,²³ ša la iṣû birki²⁴ ardu dagil²⁵ pân (amelu) piḥat (maḥazu) Laḥiri a-ra-aḳ-ḳu,²⁶ mun-nabtu, amir dame²⁷ hab-bi-lu²⁸ ḡiruššu ipḥuruma, *around Shuzub, the Chaldean, the wicked, the base, who was a weakling, a vassal under the command of the governor of Lahiri, the fugitive, the deserter, the sanguinary villain they gathered*.

13. anaku ni-tum alme-šu-ma napšatuš usiḳa; some read ḡaltum, *fight*, but the parallel passage Senn. Bav. 44 reads ni-i-ti almema

¹⁹ HEBRAICA, II. 218-20; Pinches in PSBA. 6 May, 1884. But see Del. *Assyr. Gram.*, p. 306.

²⁰ IV R. 2, 15 and 30; 7, 2; 29, 12; ZK. I. 295; ZA. II. 302, rm. 2.

²¹ Another person from the one mentioned in l. 5; cf. HEBRAICA, II. 218.

²² The traces point to ḥab-[lum].

²³ Compare II R. 28, 68c; ZA. IV. 23 bel. where it is compared to ulûlu, *the abject*; ZA. IV. 11, 20 ana mu-ur-ri pi-i-šu dun-na-mu-u i-ša-as-si-ka, *in the bitterness of his mouth the abject man speaks to thee*; it also occurs ZA. IV. 15, 16; cf. Arab. دَمَمَ to be vile, to be base.

²⁴ Bezold's translation is unquestionably wrong; P. Haupt in *Andover Rev.*, May, '86, translates *who was a coward, the cowardly bastard*, combining dunnamû and ša la iṣû birki; but birku must have been to the Assyrian the seat of physical strength; V R. 65, 34b, we read of strong oxen ša la in-na-ḥu birka-šu-nu *whose knees do not get tired*; also see IV R. 9, 38-9a; IV R. I, 39 ina birki ameli; thus ša la iṣû birki means *who had no physical strength, was a weakling*; tarbit birkia is the *offspring, product of my strength*, Senn. Col. III. 64 and 78.

²⁵ After birki traces can be seen of the ideogram for ardu (servant) and dagil (*beholding*), thus correct into ardu dagil pân: *the servant beholding the face of, i. e., the vassal*.

²⁶ araḳḳu an intensive form; cf. Talmudic aruḳḳa, יָרַק to run away.

²⁷ amir dame: *blood-thirsty*, properly *full of blood*; amir = Hebr. יָמַר.

²⁸ See, e. g., Esarh. Cyl. A. II. 45.

(*KB.* II. 116 below); *I surrounded them with a hostile force*,²⁹ and *I threatened his life* (literally, *I made narrow*).³⁰ The three stem consonants of nitum are נוא.

14. lapân hat-ti u ni-ib-ri-ti innabit, *he fled on account of terror and need* (?); so Bezold; but read ni-ip-re-ti = nipretu from parû, Hebr. פָּרַע to cut off, Pî'el uparri' Col. V. 77. See *ZB.* 93 and 104, rm. 1.³¹

15. Ki-i... ġi-ru-uš-šu ba-ši-i cannot mean *Da aber ihm dort zu wider waren*, i. e., *As... they disgusted him* (Bezold), but as they were behind him, followed him—ri-kil-ti is not *misfortune* but *vile infamy*, Hebr. רָכִיל; instead of ġab-la-tu can also be read ġil-la-tu.

16. Is correctly translated by Bezold, having Professor Haupt's translation before him, but unfortunately Haupt did not add a transliteration, and this accounts for Bezold's reading i-ti-u-ma instead of the correct i-ġi-šam-ma, from ġâšu, iġiš, *he hastened* (as Hoerning already has it).³²

19. My corrected copy of I R. reads ip-tu(!)-ma they (i. e. the Babylonians) opened.

22. u-še-bi-lu-uš da-'tu, *they sent as a bribe* (queried by Bezold) is pretty certain; it is amusing to notice that only six lines below, the editor of *ZA.* translated the same word by *payment, wages*, without adding a query, evidently having, by this time, fully made up his mind about the meaning of da'tu. Jensen translates it by *gift, present* (*KB.* II. 186-7 ad Asrb. III. 13).³³

23. Bezold writes correctly di-ḡa-a *assemble*, from a verb דָּקַע, but Col. III. 43 he reads ad-ki with a כ instead of ק, see also Del. *Lesest.*³ 139 rm. 6. Jensen's remark on p. 206 of *KB.* II. is correct, if he reads diḡû instead of dikû. There are two different verbs in Assyrian, dakû to *overthrow, to crush*, Hebr. דָּכָא, while to *collect, to crumble*, is daḡû or better deḡû (diḡû) Hebr. דָּקַע cf. II R. 27, 17ab; Asrb. II. 129 and VIII. 71; Tigl. Pil., Col. V. 84, etc., *ZA.* II. 156, 17 id-ḡi-e.

30. e-šu-ra *he harnessed*, is perhaps connected with ma-ša-ru (*wheel*), see ad Col. V. 83, and compare the mašhurim of Ezekiel. Del., *Assyr. Gram.*, §102, (p. 282) translates *he brought together*, from אָשַׁר to *collect*; also see *Lt.* 117, 12 ašušur = ašur = ešur; *ZB.* 39; *ZA.* II. 97, 16, whence eširtu *temple* and meširu *members of the body, joints*; *BAS.* I. 175.

38-9. Bezold reads .sid(kid?) -ru ra-bu-u ik-ti-ra, *a great army(?) he collected*; Del. *Lesest.*³ 141, rm. 1, proposes ġihru or ġitru; but read kitru rabû iktera both, noun and verb, from the same כָּתַר which we met with in

²⁹ See V R. 19, 21 cd; Senn. Sm. 94 ni-ti-iš il-ma'a tenâ'a and p. 133 an-ni'-ma (*Col.* V. 66).

³⁰ See Asrb. II. 54 (*KB.* II. 168) and cf. sūḡu, properly *straits*; siku, siktū *narrow*; Hebr. הִצִּיק, י for ס on account of ק.

³¹ Nipretu stands for mipretu, this for mipra'tu and that for mapra'tu; it is a syn. of pi-rit-tum (from the same verb parû), haštu and šuttu = *want, oppression*; e. g., V R. 28, 33ab, see also *KB.* II. 190 and 192 ad Asrb. IV. 43 and 93, where also Jensen reads wrongly nibretu, but translates correctly *hunger*.

³² See II R. 7, 10-11 gh.; 27, 10ab = ga-ra-ru to run; 29 Rev. 5-6 gh. = âru to go; Hebr. רוּץ or רוּץ in Pss. 71, 12 and 90, 10; see Guy. §76; *Dh.* 62, 8; *HEBRAICA.* I., 179, 9; *ZDMG.* 40, 728, 4; also compare II R. 19, 45-46b, and IV R. 15.59-61a.

³³ According to Delitzsch the three stem consonants are קָטַר; *ZA.* IV. 10, 42 we read maḡir da'ti *he who takes a bribe*; also cf. Winckler, *Sargontexte*, XXII. rm. 3 and XXXV. ad p. 104, 39, ki da-'tu-u-ti id-din-šu.

Col. II. 75.³⁴ Bezold's *sidru* was perhaps prompted by *sidirtu*, of l. 48 which is the Hebr. שדר, an incorrect writing for סדר. Cf. also *Khors.* 127, *ik te-ram-ma*; Del. *Assyr. Gram.*, § 109 (p. 302) is wrong in connecting it with a verb קרא; Col. V. 48, see also Del. *Assyr. Gram.*, p. 242, *rm*.

39. Occurs an unpleasant mistake, which is not even mentioned in the 'ad-denda et corrigenda'; Bezold reads *gibšušun ru-u-uḫ (matu) Akkadi iḡbatunimma*, instead of *u-ru-uḫ*, as I R. plainly has it.

42. *ad ana aḫamiš* see Pognon's *Bavian*, p. 8; and for *in-nin-du* from עמר, see IV R. 7. 54a; Del. *Lesest.*³ 95, 10; ZK. II. 390; *puḫuršunu in-nindu* does not mean *they united themselves into one force* (sie vereinigten sich zu einer Gesamtheit) but *their forces were arranged for a battle*.

43-4. *kima ti-bu-ut a-ri-bi ma'-di ša pa-an mât-ti mithariš ...tebûni*, like a great swarm of locusts spreading over the country, they approached in a fighting mood (Bezold); but read *ša pân šatti*, at the beginning of the year, during spring-time (Haupt), and *mithariš* is = *at once*, a syn. of *išteniš*. See note to Col. I. 47; how will Bezold's translation suit the context of Col. VI. 12, where he does not know how to translate it? L.c. speaks of the horses whose riders had been killed in the battle, *ramanuššun ittanallaka mithariš utirra*, which means *they ran by themselves hither and thither and I brought them at once together* (to one place, so that they might not run away or do more harm).

45sq. *epir šepe-šunu kima zî kabtî* (cf. Col. II. 11, IV. 68 = *im-bare* IV R. 19, 16a; 3, 27; Senn. *Bavian* 44, KB. II. 116, below. Del. *Lesest.*, *Schrifttafel*, No. 251; ZB. 94, ll. 12-13) *ša dun-ni e-ri-ia-a-ti pân šame rapšuti katim*, the dust of their feet was in front of me like a heavy storm-cloud, which covers the gray-colored (erz-farbene) space of the wide heavens; but *eri-ia-a-ti* is one word and l. 46 is to be rendered *which pregnant with mischief cover the face of the wide heavens*; *dunnu* = *mischievous*; *eriâti* refers to *eprêti* (so read for *zî kab-ti*) and is fem. plur. of the participle *erû* heavy, pregnant; see Hosea XIV. 1 and Ps. VII. 15 וְהָרָה עֶמְלָה.

55. *attalbiša si-ri-ia-am ḫu-li-ia-am simat ḡi-il-ti apira rašû'a* (Bezold), but read *attalbiša si-ri-ia AM (=rîmi) ḫu-li-ia AM (rîmi)*, etc., and translate *my cuirass, covered with the hide of a wild bull and my helmet covered with the same material*; *ḫuli-ia* from *ḫalalu* 1) to excavate and 2) to be hollow.

60. (*iḡu*) *tartaḫu* is the javelin; *my fist* is *laḡ-tu-u-a* from *laḡātu*; cf. Asrb. II. 12 (KB. II. 166), etc.; Del. *Lesest.*³, p. 142; ZA. IV. 230, 10; Del. *Assyr. Gram.*, § 80, e.

61. *nakire limnuti* stands in apposition to *gimir ummanâti*, a fact not recognized by Bezold.

62. Offers one of the worst transliterations and translations. The correct text and translation is *zar-biš u-mi-iš al-sa-a kima Rammân aš-gu-um oppressed I roared like a lion, like Rammân (the thunder-god) I raged*. Bezold has it *šarpiš ûmeš alsâ*, *I advanced (against them) shining like silver*

³⁴ Jensen (KB. II. 164 *rm*. ad Asrb. I. 127) reads correctly *kitru*; also see Asrb. III. 135 and KB. II. 195 *rm*. to Asrb. IV. 98.

and like the daylight. zarbiš ûmeš alsâ is one of the best known expressions in the Assyrian inscriptions and ought to be known to Bezold.³⁵

63. ana šid-di u pu-ti does not mean *on front and flank*, but *on flank and front*; this seems at first an unnecessary remark, but as the book is intended principally for the use of such who cannot control the transliterations and translations, this transposition of front and flank must be misleading; the same applies to l. 82 sapinat raggi u çêni *crushing foe and friend* (Bezold, *friend and foe*), if indeed çêni means friend, good; and Col. VI. 52, where the Assyrian should be šede lamassi instead of lamassani šedani; for šiddu from šadadu, see V R. 20, 46 h.

64. kima tib mehi šam-ri; the reading of šam is certain and needs no query; it has been settled long ago by Pognon in his *L'inscription de Bavian*, p. 75; Asrb. v. 95, we read agû šamru, *a wild flood* (KB. II. 200-1, and rm. 11); Tigl. Pil. Col. III. 57 where šam-riš occurs.

65. Read ina tukulti Ašur beli-ia.

66-7. Read suh-hur-ta-šunu aškun *I brought about their retreat, flight*; from saharu to *turn*; not çuḥhurtašunu.

68. Read u-ša-kir (not kir) *I made precious, scarce, I thinned their ranks*; Ht. 50, 9, Šaph'el of aḫaru *to be precious*; see Haupt in ZK. II. 269.—gimri (ameluti) pagrešunu u-pal-li-ša uziziš; Bezold leaves this line untranslated. Render *through the mass of their (the enemies) corpses I cleared my way* (upalliša, see note ad Col. III. 16) *as if splitting it open*; uziziš must come from a verb azazu (according to J. Oppert = zâzu) corresponding to Hebr. חֲזַז, whence חֲזִיז; others read tamziziš from mazazu.

71. tukultašu rabû stands in parallelism with ed-lum pitkudu and muma'ir çâbešu, all three expressions referring to Humbanadaša and the suffix -šu to the king of Elam; adi (ameluti) rabutišu are his magnates.

72-3. Read ša paṭar šib-bi ḫuraçi šitkunu u ina har-re (Asrb. II. 11; KB. II. 166) aḫ-pi instead of šimirî(?) as-pi, then continue ḫuraçi ruk-ku-sa laḫ-te-šu-nu, which means: *whose girdle-dagger was embossed with gold* (= Asrb. II. 12; KB. II. 166-7) *and whose wrists were clasped* (rukkusa) *with double* (ašpi עֲצָף) *bracelets of massive gold*. DP. 69 reads ḫarre aspi ḫuraçi; *Ringe, Machwerk aus Gold*, from חֶסֶר = יָצַר; cf. Hebr. חֶסֶר.³⁶

77. See also ZK. 282, rm. 3.

³⁵ zarbiš is derived from zarabu, cf. Sc. 307, Ht. 21, 399 and 43, 51 (zurub libbi); II R. 23, 60 e; 34, 61 ab, etc.; DH. 60, 56; Zb. 6 and 70; Hebr. זָרַב Job vi. 17; Syr. and Arab. زَارَب; zarbiš is found Ht. 122, 13; Zb. 52; also Hn. 51, 5; 59, 2 ibakki zarbiš *oppressed he wept*.—ûmeš like a lion, like a beast, cf. Zb. 117 (ad 56 rm. 1); V R. 21, 40 it occurs as a syn. of nešu; the plural is ûme, e. g., IV R. 5, 1-2a ûme muttakputu, etc.; another plural is ûmâmu, which is generally considered a singular formation from מִמָּה; (so Ls. and Del. *Lesest.* index); the ûmâm çêri are the *beasts of the field* (Asrb. VIII. 109).—al-sa-a stands for aš-sa-a, preterite from šasû, a syn. of šagamu and ḫababu *to howl*, II R. 29, 17-19d; Sc. 316; IV R. 17, 8b al-si-ka *I call to thee*; Hn. 58, 15 ilšû šamû *the heavens roared*; II R. 51, 17 ilani mala alsû *the gods, as many as I call on* (cf. ZK. II. 313); ad alsî for aš-si, see E. P. Allen in *Proc. Am. Or. Soc.*, October, 1888, p. CXII. and rm.

³⁶ See Col. VI. 3 and Asrb. II. 115qq; ḫarru *bracelet* from ḫararu; aḫpu *double*, we find in Ht. 91, 55; ZK. II. 39; Zb. 103; rukkusa, *clasped, bound*, is a permansive P'êl with passive meaning like kuššudu (iççuru) *caged bird*, Col. VI. 19; Zb. II.; ZA. v., pp. 4 and 5. Bezold's interrogation mark after kuššudu = *caged* in Col. VI. 19 is entirely unnecessary; Col. III. 20 we had iççuru kuppû; muḥḥuçu *wounded and stamped*, ZA. v. 15; nukkusu *cut off*. Asrb. IV. 74; KB. II. 192-3.

78. ša-mu-tum does not mean *heaven*, but *rain*, cf. Col. IV. 76; simani سمن are *trophies*, see also Col. VI. 2; u mun-ni-šu-nu and *their arms*, I scattered over the wide field.

80-1. Bezold la-az-mu-ti mur-ni-iz-ki qi-mit-ti ru-ku-pi-ia ina da-me-šunu gabšuti i-sal-lu-u nari-iš; covered with dirt(?) my horses, the team of my chariot, waded in their (i. e., the enemies) thick blood, like as in a river; but translate with Haupt: the spirited steeds of my chariot swam in the mass of their blood like a river god.³⁷

82. sapinat rag-gi u gē-ni Bezold crushing good and bad; but raggu is certainly *bad*, and gēnu is usually translated *good*. I am, more and more, inclined to translate gēnu by *bad*, evil and consider it a syn. of raggu, as Guyard and others suggested;³⁸ III R. 38, 18b; Nebukadn. II. 28, ragga u gēni ušessi (from רע) the bad and the evil I threw down, I removed; Tigl. Pil. I. 8 mušepu gēni who crushes the wicked (from غفر partic. Šāph'ēl) in parallelism with galpat ābi.³⁹

83. ša...da-mu u rātu it-mu-ku ma-gar (ša?) ru-uš, an der Deichsel(?) klebte Blut und Schmutz(?) (Bezold); Bezold ought to have known that Prof. Haupt, in HEBRAICA, III. 110, corrected Hoerning and Sayce by reading ša...da-mu u par-šu ri-it-mu-ku ma-ša-ru-uš. But I do not agree with his translation, my war chariot sank down to the nave in blood and filth; narkabt is a feminine noun, while ritmuku is a permansive Iteal of ramaku, like šitkunu (l. 72) and the whole is to be translated, blood and filth ran (or dripped) down its wheel (whenever the chariot was in motion); ad mašaru wheel, cf. Haupt, Sumerische Familiengesetze, p. 72; BAS. I. p. 174 and HN. 42, 11.

84. Read kima ur-ki-ti (not ur-ki-ti).

85. sa-ap-sa-pa-ti testicles (so Haupt after Pinches); Lhotzky, Dissert., p. 23, suggested ear-lap.

COL. VI.

4. With sharp swords hu-za-an-ni-šu-nu u-par-ri', Bezold (following Haupt's suggestion) translates, their noses I cut off.—Now line 6 speaks of the rest of his (the enemy's) magnates. May not huzanni-šunu be a byform to hazānu governor (cf. aḡḡaru a byform to iḡḡuru, etc.). This would give the following rendering: with sharp swords I cut down their governor, and now line 6: the rest of his magnates with N. my hands captured alive on the battle-field.

13. Adi II Kas-pu, etc., begins a new sentence, which does away with Bezold's somewhat obscure objection against Prof. Haupt's translation, until the

³⁷ Read lasmuti ptc. plur. of lasamu to gallop, Zb. 54, rm. 3, properly to stretch out oneself, syn. of rapadu, cf. HN. 44, 55 and 43, 20; II R. 27, 46-7; V R. 19, 18 cd, pariḡ ilasum violently he rushes on; also II R. 62, 15, 16 gh; IV R. 38-9a lasmu ša birkasu la innāhā; a study of ZK. II. 343 will teach the editor of that periodical that he has to write mur ni-is-ki a splendid horse, a charger, see LT. 146-7; Esarh. IV. 53, KB. II. 134-5.—isal-lu-u read išal-lu-u.

³⁸ See, e. g., Winckler, Sargontexte, index, s. v., gēnu.

³⁹ I believe that gēnu cattle, sheep and gēnu bad, evil are simply homonyms; gēnu cattle is the Hebr. צֶנֶז, Arab. ضأن; Aram.-Syr. ܢܝܝܐ: ܢܝܝܐ and modern Syr. uāna (cf. modern Arabic uakīl for 'akīl, etc., and Prof. Haupt, in HEBRAICA, I., 180, rm. 2), ܢܝܝܐ (gēnu) is derived from ܢܝܝܐ (aḡû) to lead out, just as πρόβατον is from προβαίνειν (Paul de Lagarde).

fourth hour of the night it went on (then finally) I stopped the slaughter. Accepting this rendering, we have, of course, to read *adi II kasbu MI* (= *muši*) *illiku dakšunu apruḥ*, and not *adi II kasbu*⁴⁰ *mi-il-li-ku*, etc., as Bezold does. Also cf. *BAS.* I. 4.

16. *ḥar(?) ba-šu vehemence* (Bezold); some, *ZB.* 20, rm. 1, read *mur-ba-šu*; cf. *Col.* III. 47; *V R.* 21, 41a; *IV R.* 1, 1a, a form like *muš-pa-lu depth*.—*lû* being a syn. of *rîmu*, *pûru* and *arḥu*, its meaning *bull* is quite certain.—18. *u-da-i-šu דִּישׁ*, cf. *da'aštu*; *HN.* 51, 10.

20. Read rather *u-za-ra-pu*; Bezold omits to translate *kirib the inside (of their chariots)*; *ad zarapu* to *pour down*, etc., cf. Talmudic *זָרַץ*, Syr. *זָרַץ*; cf. *Ps.* LXXII. 6; *ad VI.* 9, see *Del. Assy. Gram.*, p. 366; *ad l.* 19, *ib.*, p. 246; and *l.* 22, *ib.*, § 120.

Col. VI. 25 to the end, containing the description of Sennacherib's buildings, will be treated in connection with a special article on *I R.* 43, 44, a very difficult, but important, inscription, which Bezold omitted with the exception of seven lines (*I R.* 43, 13-19), see *KB.* II. 118, 119. Almost every line of *Col. VI.* 26-74, as transliterated and translated by Bezold, calls for corrections or additional remarks; suffice it to notice, in passing, that

26. *ana šub(?) bat šarrutia* must be read *ana ri-met šarrutia*; constr. state of *rimêtu dwelling*, from *ramû* to *dwelt*; see *Col.* II. 2 *ušarmi I settled*; *Senn.*, Smith, p. 144; the *ekallu ḳabal maḥazî ša Ninua* is *the palace adjoining the surrounding wall of Nineveh*;—27. *ana tabrâti*, cf. Fleming, *Nebuchadn.*, p. 40.—28. the reading *kutallu* is quite certain; it is the Hebr. *כְּתֵל*, *wall*, and means here a *side-building*, which for the keeping in order of the train, etc., my fathers had built; cf. *I R.* 44, 55 and *IV R.* 52, 20b *ina kutallišunu muššurat*; and 53, 18-19b *ana kutalli it-ti-eḥ-su* (from *niḥesu* to *recede*); *II R.* 48, 50 *cd.*

32. Bezold's reading *la nu-ku-lat!* is very good; but translate *his workmanship* (*epištaš*) *was not tasteful*.—*labariš ûme* = *in the course of time*.

35. *kirubû ma'du* is *a great deal of building material*, *Ls.* p. 65; *u-šal-li* read *u-sal-li*. A comparison with *Esarh. Cyl. A, Col. V.* 6, (*KB.* II. 134) shows that it is = *ḳaḳḳaru*.

36. Instead of *a-kut-tim-ma* read *a-ḥaz-tim-ma*; see *KB.* II. 135, rm. *ad Esarh. v.* 6; while Winckler (*KB.* II. 148: *Col. V.* 10) prefers again *akut-timma*, see his note on p. 148-9; cf. also R. F. Harper, *AEI.*, 14, l. 6.

42. (*abnu*) *pi-i-lu*; the *pilu-stone* ought to be well known to Bezold after D. H. Mueller's article on it (*Sitzungsber. der Wiener Academie*). *KB.* II. 136, 1 translates *Quader-steine*. Cf. *BAS.* I. 171 rm., and 325.

46. Read *tim-kal-li-e*, *enḳuti ana(!) mu-šab*; 48. the *šadu ellu* is *a snow-capped mountain*, not simply *a high mountain* (as Bezold has it).

55. *ad ibili ass*, cf. Pinches in *Journal of the Royal Asiatic Society*, XIX. ('87), p. 319, also cf. *I Chron.* XXVII. 30 *אוֹבִיל*; also see *DP.* 124, rm. 2.

⁴⁰ Concerning *kasbu*, I notice that all the contributors to *KB.* I. and II. consider it an Assyrian noun, with the sole exception of Jensen, who believes it to be an ideogram: *KAS* (GAL) GID and says, *KB.* II. 202, rm. 5, "so wohl sumerische Aussprache = *Weg-lang*. Im Assyrischen *harrân-arku* gesprochen(?); aber bei Leibe nicht *kaspu!*"

56. The attarati were not *cars* (so Bezold), but *bow-strings*, Hebr. יָתֵר, Arab. وَتَرٌ and the erik-ki (!) are the *outfit*, cf. Hebr. עֶרֶךְ.

58. Read miṭ-pa-na-ti instead of ziz (mid?) pa-na-ti from ṭapanu to *stretch*, to *span*, Arab. ṭafana = ḥabasa to *bind*.

60. Instead of adannis(?) read ma-gal and compare Pognon, *Bavian*, p. 36; ZB. 28, rm. 1.

69. Read niḫi liḫ-ḫi *may he offer a sacrifice*.

KB. II. 114-5. *Belibus who had grown up in my palace* kima mi-ra-a-ni ḡa-aḫ-ri *like a small dog* (?), so Bezold with a query; see II R. 6, 13ab sqq. LIK-KU = kalbu; LIK-KU TUR (*a small dog*) = mi-ra-nu; mirānu a form like ḡidānu, from the same stem as me-ir-ru, im-me-ru, mu-u-ru, ma-ru, whereof it is a synonym; also cf. Asrb. IV. 26 and Jensen's note thereto in KB. II. 189.

The arah si-bu-ti (KB. I. 114) is very likely *the seventh month*.

KB. II. 118-9 contains I R. 43, 13-19; line 14, end, Bezold leaves out ukîn; after ukîn a new clause begins, ušalpit belonging to the following; šar-ri-šu e-mid ap-ša-a-ni does not mean *I compelled its king to do my will*, but *I put my yoke, fixed a yoke upon its king*; read ab-ša-a-ni and compare Hebr. אֲבִישׁ and Arab. أْبَس; also see Jensen's remark on page 173 of KB. II.

17. All their places I destroyed kima til abubi, Bezold *like a storm-flood-hill* (gleich einem Sturmfluthuegel); it is better to say, *like a mound of the time of the flood, I made them*.

18. Read a-nar (not a-lul) ina (iḡu) kakkê, *I overpowered with my weapons*; cf. the Bull-inscription, which reads a-na-ra; and I R. 49, Col. III. 4, âbe'a ta-na-ru (KB. II. 122).

ADDENDA.

Col. I. 5. Ad ṭaṭapu to *shut in, enclose*, see mu-ṭe-ṭip-pum (part. Pṛēl) and ṭi-ṭip-pu, *a door*, II. 23, 2, 3, c.; tappu *a companion*, is a Semitic word, as is shown by the byform tappîu; cf. Del. *Assyr. Gram.*, § 25, p. 62.

I. 16. Ad šapḡu see also HEBRAICA, II., 146, ad l. 13.

I. 30. Cf. K. 572, 10 man-za-az ekalli; ina pân šarri nazâzu = *to become a king's officer, body-servant*, K. 183, 34 = ina pân šarri erebu.

III. 37 urkarenu; for the interchange of r and š compare also Uraštu and Urartu, אֲרָרְט; iṣdudu IV R. 15, 5 = irdudu (ib. l. 10); while the Assyrian duplicate in both cases has iṣdudu; maštakal = martakal = maltakal, IV R. 26 (No. 7) 37; markîtu and the Eth. mēškâi; BAS. I. 168, 13 and 182 rm.